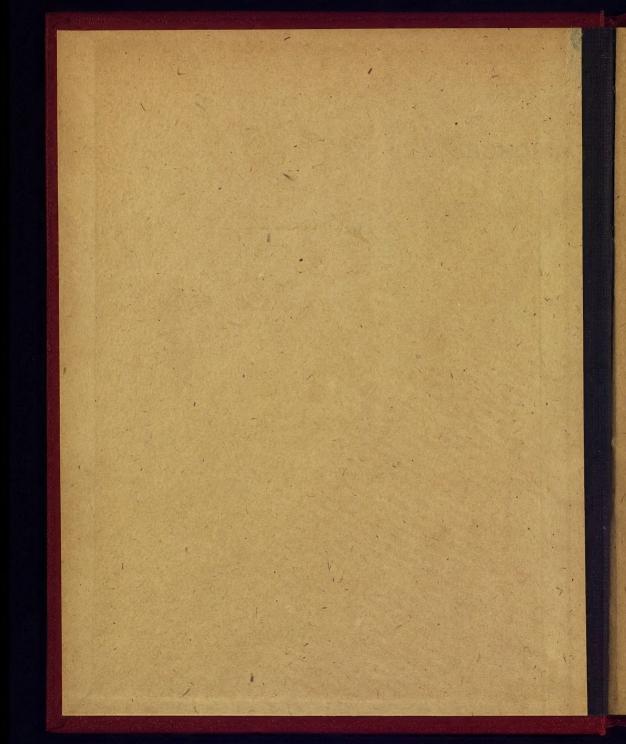
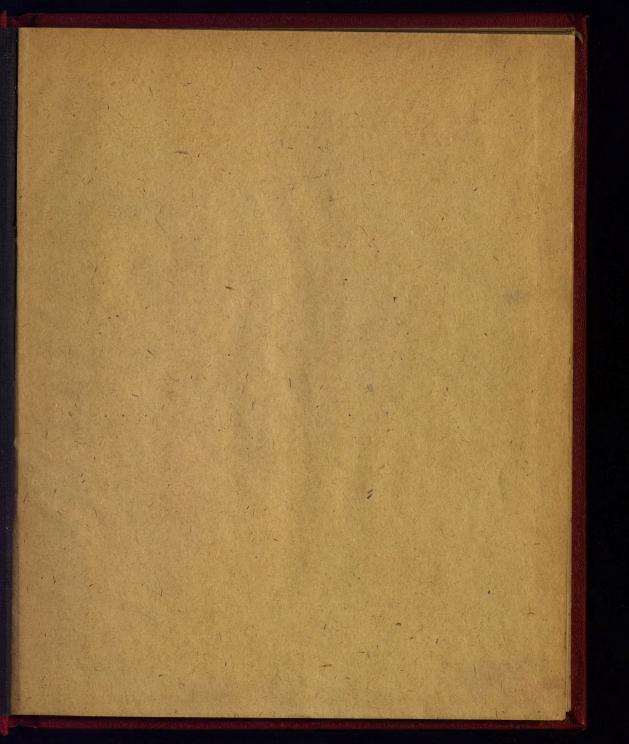
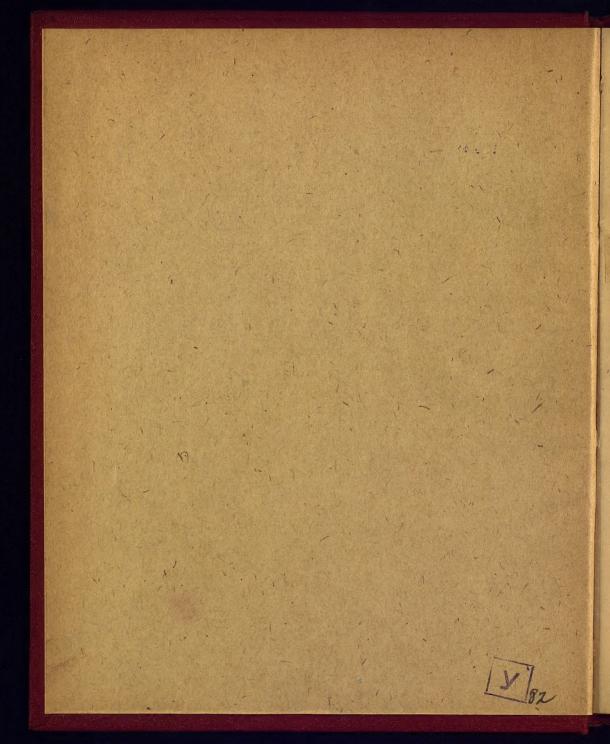
каукский энон, уч. Маркса











отдыть перене. Каумский

Топарь - Деньги - Капитанъ.

\$\\\\ 386

наго развитія всёх народов.

PHABA HEPBAS

TOBAP'S.

І. Характеръ товарнаго производства. Въ своем трудт "КАПИТАЛЪ" Марксъ предприния изследование го сподствующаго нына КАПИТАЛИСТИЧЕСКАГО СПОСОБА ПРОИЗВОЛСТВА и не касается при этом вогсе законов природы, лежащих в осно ва посладняго, так как изсладование их составляет задачу не политической экономіи, а механики и жиміи. Не ставит он себетакже задачей изсиблование тех форм производства, которыя об ши всти народам, так нан такое изследование могле бы только привести и общим определениям, в рока того, что для производства человену необходимы орудія, земля и средства к существо ванію на все время работы, а изследуєт законы развитія опреділенной формы производства, свойственнаго опреділенному вре мени последним въкам и определенным европейским націям. Госполструкцій нама способ производства-, капиталистическій, раз ко отличается от других способов, например: феодальнего, парив наго в Европъ в средніе въка, или первобитнаго-общиннаго коимунистическаго , которий мы встрачаем на порога первоначаль

Если им станем разсматривать современное общество то уви дим, что его богатство состоит из разнородных продуктов труда. Когда последние производатся НЕ ДЛЯ СОВСТВЕННАГО ПОТРЕВ-ЛЕНІЯ ПРОИЗВОЛИТЕЛЯ и так ими мначе связанных с ним инц.а с Целью овмена их на другіе продукти то получают назнаніе товара. Сибловательно данный продукт является ТОВАРОМ не в сиду своих природных особенностей свойств а в силу обществен ных отношеній самих производителей. Поясним это примітром: Пря жа приготовинемая изо дьна дъвушкой в первобитной крестьянской семьй, чтобы соткать из нея колот, потребляемый в той-же семьй ЕСТЬ ПРЕДМЕТ ПОТРЕВЛЕНТЯ, но НЕ ТОВАР ЕСЛИ-же изняную пряку готовит прядильшик, чтобы выманять на нее у состаняго вемледъльца-крестьянина пленицу, или если фабрикант велит изо дня в день присты много центнеров льна, что бы проданать получаемый продукт, то это уже является ТОБАРОМ. Конечно, солданное в последних двух случаях составляет тоже предлет потребленія, но такой, который должен выполнить особенную обще ственную роль, должен быть обывнен. По даняной пряжв не види

х) В последнее время этот же способ производства начинает распространяться и у других народов, напр. у Японцев и Индусов

товар-ин она или нат; ея природная форма может быть совершен но однои и той-же все равно, приготовжена-жи она в крестынекой избт для приданаго самой-же прядильщицы, или на фабрикъ фабричной работницей, которая, межет быть не воспользуется из нен ни одной ниткой. Только по общественной роли пряжи, 110 ОБ-ДЕСТВЕННОЙ СУНКЦІИ, выпоняемой ею, можно узнать, ТОВАР ОНА или

В капиталистическом общество продукты труда все в больших и больших размёрах приницают форму товаров и ссли не сде леансь ими вет продукты труда, то тельне потому, что при господствужщем споссов производства удержались еще и остатии прежних. Так как остатки ничтожны, срагнительно с общим произ водством, то мы можем ик игнорировать и признать товарог всю массу продуктов труда, существующих в настоящее время. Для то го, чтобы понять, теперешній сиссоб производства, необходимо предворительно уяснить себъ карактер товара и изучить тъ осо бенности товарнаго производства, которыя отличают его эт дру гих видев производства. Таким образом, мы легче всего достигнем пониманія той точки зранія, на которую стал Маркс при сво ем ивучении товара. Начнем, по этому, с изследования товара.

Как бы далеко мы не заглядовали в прошлое человаческаго рода, мы всегда находим, что яюди пріобретали средства и суще ствованію, действуя сообща и потому производство, на какой бы низной ступени своего развитія оно не стояко, постоянно носи

TO OBLECTBEHHLIN XAPAKTEPE.

Маркс выясний этот карантер производства в своих статьях: "Наемный труд и Напитал", напечатанных в "Новой Рейнской газе

ть" в 1849г , слъдующими словами:

При производстве люди становятся в известныя отношенія не к одной только природь, но и между собою. Производство со-вершается при опредъленной совивстной дъятельности и взаимном обытна даятельностей производителей. Для производства они вступают в огределенныя связи и отношенія между собою и толь ко в пределях этих общественных связей и отношений совершает ся их воздействіе на природу-производство. Почятно, что соотве тетвенно с эсобенностями средств призводства измёняются и тё общественныя отношенія, в которыя вступают между собою производители, изманяются и условія обмана их даятельностей и уча стія в общем ходе производства. С изобретеніем новаго воення го орудія огнестрельнаго по необходимости игитнивась и вся внутренняя организація армін, измёнились тё взаимныя отношенія при которых личности образуют ее и могут в ней дайство вать изменились также и взаимныя отношенія различных армій между собою. Сабдовательно с измъненіем и развитіем средствъ производства и производительных сил изменяются и общественныя отношенія производителей, участвующих вв производства, и са-

Пентнер-англійская міра віса-172 рус.фунтам.

мыя общественныя условія последняго. Условія производство во всей их совонупности образуют то, что называют общественний ношеніями, -обществом, стоящим на опредёленной ступени историям каго развитія и имбющим свой отличительный характер".

Пояснии это несколькими примерами. Возьмен накой нибудь урво бытный народ, стоямій на низной степени развитія производства, котораго охота составляет гланный способ пріобретенія пищи, на ример, индейцев. Доди в своей книге "О теперешних индейцах далекаго запада" сообщает следующев, относительно постановки у нихъделя охоти:

"Так как к голого разуму и сердиу чувству обращаются за помощью лишь при случай, в требованія желуцка дают о себё знать безпрестанно, то племя находится, обынновенно под властью "треть нго сословія", которое состоит вз влат эхотнинов племени, обра зукщих начто в рода цаха: их рашенія, в сфера их даятельности, без апеляціонню. У племени чейенов якди эти носят названіе "воини собаки". Наиболье молодые и даятельные начальники принадлежат постоянно к этим "собачьим чойнам", но повелавать посладними им не приходится. "Воины" сами сообща рашают дала, а виполненіе час тностей возлагают на славнайних и способнаних охотников, избираємых ими из своей же среды. Среди этих "воинов собак" находит ся и молодеж, еще не выдержавшая испытанія, посвящающаго их в зна ніс полноправных "воинов". Одним словом этот цех схотников обни мает собою всю рабочую силу общества и является той организаці ей, ноторая защищает и снабжает пишей женщин и латей.

Кандий год, осенью, устранваются большів охоти чтобы набить гоз можно больше дичи и заготовить, с помощью высущиванія, значитель ный запас мяся на вину. Тут вомны собаки выпистся настоящими ге ронии дня и горе тому нестастному, который осивинтся оснущаться или нарушить хоть самое незначительное из их общих или личних постановленій. Когда уже все готово утом еще задовго до расвіта самые дучніе охотники отправляются в путь. Если они откроит нес колько стад буйволов то для первой бойни избирается то которое можно окружить и перебить, не путая остальные стада. Втеченіе вод го времени, вся мунская часть населенія, способная принять участіе в предстоящей бойна буйволов, молча и дрожа от волненія, сидит на лошадях в каком нибудь соседнем, находящемся вив подозов нія буйнолов ограгт. Как только положеніе занимаемое стадом сді дается биагопріятным для охоти, распорядители выбирают соотвітс твующее число вседников и посылают их, под начальством временных предводителей, на заранте намеченныя места. Когда воин, руководящій охотой увидит, что каждый уже ванки надлежащее мёсто и все уже готово, он с отридом всадимнов бросается на стадо, стараясь отразать его от стирытего поля,-и вся толпа,со страшным кружом, который кажется, деже мертиаго, мог бы поднять из гроба.

сплочными рядами устремляется прямо на дичь. Впродолжении нёско л них минут бойня в полном коду; немногих с йволов, кстерым уда 61 ся прорваться сквозь ряды, охотники не преслёдуют, если по

близости пасугся другія стада.

"Когда для охоты употреблявись исключительно только лук,каждый воин знал свои стреды и мог без всякаго затрудненія узнать убитых им буйволов. Они состовляли его личную и полную собственность, при чем, конечно, он должен был отдать известную часть добычи в полбзу вдов и тах семейств, у которых не было воина-кормилица. Если в теле одного и того-же буйвола были стралы наскольних охотников то права собственности на него опредваялись положением стрел: в случат, когда наждая из послодних должна была нанести смертельную рану, буйвола долили на части или нерадко отдавали какой-нибудь вдова. Всв подобныя дёля рашал стапшій охотник;но его рёшеніе можно было об жаловать пред общим собраніем воинов-собак .С тях-же пор, как огнестральное оружіе вошло во всеобщее употребленіе, стало не возможным узнать, към именно убит тот или друкой буйвол, и ин дъйцы в своих возаръніях стали коммунистичнъе: все количество добытаго мяса и шкур подвергается теперь, относительно рав ному дележу, на основании того или иного итрила собственнаго изобратенія. " см. стр. 206-211. ..

В приведенном примъръ мы видим зачатим общественнаго про изводство, сотрудничество-кооперацію. Различные виды труда раз ных людей людей прилагаются вмёстё для достиженія общей цё ли. Охотники выполняют различныя работы-каждый соотвётственно своим способностям, но по общему плану. Результат совмёстнаго приложенія различных видов труда, "обмён дёятельностей", как выражается Маркс в своем "Наемный труд и Напитал", добича с охоты не обмёнивается, а дёлится. Укажем здёсь мимоходом на то, как измёненіе в средствех производства-в данном случай; за мёна лука и стрёл огнестрёльным оружіем-влечет за собой и измёненіе в способё распредёненія созданнаго продукта.

Возьмем теперь другой высшій вид общественнаго способа производства, напримір, индійскую сельскую общину, основанную на вемледіліи. От первобытнаго коммунизма, господствовавшаго в ней раньше, теперь сохранились лишь кое-какіє жалкіе остатки.

Конечно правильные было-бы сказать, что они в своих воззрый с стали снова коммунистами. Первоначально все хозяйство инд. Лиев было коммунистическим, сибдовательно и распредбление прибыли с скоты быхо также коммунистическим.

У «Кооперацієй навывается такая формя труда, в которой мног 10 лица работают планомърно, рядом и вмъстъ друг с другом в Неарх начальних флота Аленсандра Великаго, по словам Стра бона ху, I,66 , сообщал еще о таких мастностях в Индіи,гит зем ля состовляла общинную собственно ть, сбработывалась сообща у по окончаніи уборки, урокай далился между членами общини. По словам Эльфинстона. Община существовала в накоторых частях индіи еще в начала настоящаго стольтія. На Ява сельскій коммунизм существует и до сих пор в таком вида, что время от времени вся пахатная земля передаляется между членами общини, которые получают стои участки не в тобственность, г лишь во временное пользованіе на опредаленный срок. В передней Инліи пахатная земля переша уже по большей части в частное влада ніе, но ласа, кура и пустоши во многих мастах составляют еще общинную собственность, на которую милот право пользованія вса члены данной общины.

В високой степени интересен для нас жарактер раздёленія труди в сельской община, еще не подвергшейся разлагающему влі янію англійскаго владичества и установленной англичанами си стема налогов. Раздёленіе труда, которое мм уже описали у аме риканских индалиев, в сельской община княусов стоит на гораз

но высшей ступени развитія.

Кроит общиной администраціи которая называется патель", если она состоит из одного лица, или "панчъ", если она состоит из ивскольким - самое больное из пяти виц , в инявлекой кознаственной община ми находим еще цалый ряд других общественных слуг, а именно: "карнама"или" матсади", счетчика, который завидует и руководит финансовыми отношеніями общины как къ отдельным ея чиснам, так и и другим общинам и и государству: тальное для разсладованія преступленій и проступнов на ното ром также лежит обязанность охранять пробажающих чрев общин ныя земли до границ сосвдней общины тоги-полеваго надемогршина и землемвра, ноторый должен блюсти, что-бы сосёднія общи ны не совершали нарушенія границ, -часто происходящаго при воздвламаніи риса; напсмотрищина за водинии кананами, которий должен содержать их в надлежащем порядке и наблюдать за тем. что бы они закрывались и открывались в надлежащее время, она биая кандое поле достаточным количеством воды, необходимой при воздалываніи риса; брамина для неполненія религіозных об ондов; школьнаго учителя, для обученія дэтей гранота; бранина-

одном и том-же или в различных, но связанных между собою, про цессах производства" Капитая ст. 323 Страниц чрез десять Маркс говорит в одном примъчаніи "Ленге может быть и прав. считая в своей "Теоріи гражданских законов" охоту первой фор мой коопераціи." ветадочета, или остролога, который должен опредвлять счастливые или несчастные для посвет, уборки клаба, молотьбы и другик важных работ, -дни; кузнеца, плотника, колесника, горшечника
и особаго человака, завадующего стиркой, цирульника, пастуха,
грача, танцовщиц девашади , з иногда и павца. -Вса эти должностным лица трудятся для всей общины, которая и вознаграждает
их за это или участками общиной земли, или извастной частью
урожая, и завсь, при высоко-развитом раздалении труда, мы видим также СОВМВСТНОЕ приложение сил и РАСПРЕТВЛЕНИЕ ПРОДУКТОВ.

Возьмен еще приивр, которий, вёроятно, каждому извёстен. Возь мем патріархальную крестьянскую семью, которая сама удовлетворяет всём своим потребностям. Эта общественная форма развилась из способа производства подобнаго изображенному нами у индалской козяйственной общины и сходнаго с там, который мы находии у всёх нультурных народов в началё их развитія. Такая крестьянская семья также представляет собой не изолированных людей, а общественное согрупничество, совийстное приложение различных видов груда, который измёняется соотвётственно полу и возросту работающих лиц и временам года. Здёсь пашут жнутъ ходят за скотом и доят его, собирают валежник, поядут, ткут шьот, ванут, кроят, плотничают и проч. . Самые различные виды труда адась прилагаются совивстно, в общей связи друг с другом; ПРОДУКТЫ здёсь также как и г предыдущих прииврах, не пускают ся в обивн отдельными работниками, а сообразно с обстоятельствами РАСПРЕДВЛЯЮТСЯ МЕЖДУ НИМИ.

Предположим теперь, что средства производства накой-нибудь земледальческой общины, в рода изображенной нами, усовершенст вовались на столько, что она может затрачивать на хлабопашество меньле труда, чём прежде. Освобождаются рабочія силы, котория, -если техническія средства достаточно уже развились, может быть, будут употреблены на разработку, запр. залежей крем ня, оказавшагося гдв-нибудь на общинных замлях, на выделку кра мневых инструментов и оружія. Положим, что производительность груда тут так велика,что инструментов и оружія выдалывается гораздо больше,чём нужно община.Затам,-допустим,что какоенибудь пастушеское племя, во время своих кочевок, приходит в соприкосновение с этой общиной. Допустим так же, что и у этого племени производительность груда уведичилась, так что оне мо жет воспитывать больше скота,чём ему нужно. Естественные все го, что это имемя охотно станет выманивать у земледальческой общины излишен ея инструментов и оружія на излишен своего

У ЦЪлый ряд фактов поназывает, что первоначальное развитіе товарнаго производства совершалось именно таким образом, кх

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вой примирения и превражения, ноторым подвергается придального блокность на этом пути не подвежат ванему вдась и изсмотрания. Они относется частью и области процесса ображе из канатака, который марке ивсящует во второк тока своего . . Уда, от части будут разскотрены при изсладованіи процесса и питатистическаго производства во реей его совенупности, из " TERRIN SERRINGENCE E TORTLEM TOMS KRINTARE" HEDBUR тон" винтала трактует телько об одной сторон всего этого пищется с непосредственном ПРОПЕССЬ производства-, и дальи лися судьба прибавочной стониом и посий того как она пропуведена, интерсерст ная вдесь имых постольку, поснолько она ви пет на этот процесе. Так им предпологаем, как и везду до енх пор, если только не сдалено особой оговорки, чтотканитапист продает свои товари на товарном ранкв по полной их стоо имости іпредпологаем далье, что прибавочная стонность вся цадуком достается капаталисту. Такое упражение устраняет сложность и трудность издеро изследованія, инсколько не изманяя сувественно его номечиях результатов

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